

CAUSES
OF the DECAY of
Presbytery in Scotland.

IN ANSWER TO

LETTER

FROM

CLERGYMAN

OF THE PRESBYTERY.

By the Author of the last work.

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OF THE DECAY OF

MANHOOD IN SCOTLAND.

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FROM

THE EDITOR OF THE



OF THE PRESS.

THE EDITOR OF THE

EDINBURGH

Printed in the Year 1841.

The Causes of the Decay of Presbytery in Scotland, accommodated to the Capacity of the Clergy of that Perswasion: In Answer to a Letter from one in that Country.

Rev. Sir,

I Received your melancholly Letter, wherein ye are pleased to tell me in a very moving manner, that your comely *Zion* is in the utmost danger; indeed Sir, I have thought so of a long time, and I presume upon far better grounds than the Toleration, the Patronages, and the other insufficient reasons I find have determin'd you.

Ye may remember your *Zion* was built up in a hurry, which of its own nature promises no great stability, there was a *Profane Temple* standing which must be demolish'd;

and time had so hard'ned the Cement of it, that Sixty Old Men were an unequal Match for such an Enterprize, and yet no more were employed in that great Work : This was the original Error, and ever since we have been daubing with untempered Mortar : But to make all this plain, the grounds which determine me to think your Church into sinking State come from these sources.

1. Your Clergy are for the most part made up of the meanest of the People, as if *Jero-boam* had been your Master-builder ; they are a set of Men of a scanty Education, of no Letters, and less Manners, peevish and proud beyond measure, without any Fond to bear it out ; and however pleasing this has been to some of the Mob, to see these of their own Body rais'd up to be their Spiritual Guides, hoping some day or other to be advanced in their turns : Yet it has brought you into no small Contempt with the Nobility and Gentry, who are generally Men of Spirit and Parts, and cannot bear your Ignorance clogg'd with such a heavy load of sauciness and ill manners : What a false step was it upon your first Establishment, to neglect all means of Accommodation with the Clergy of the former Establishment, who whatever else ye are pleased to say of them were Men of Learning and good Manners ; some whereof might have been brought over upon moderate terms. But alas, in place of those ye assumed, *Factors, Coalgrievors, and the Bankrupts* of all the

the other Trades of the Nation, if they could but bring along with them Credentials of their Zeal or Presbytery, whatever might be their other incapacities for so great a Trust; if any had been in a *Rebellion* or two, or if he have been banished the Nation in the former Reigns for disturbing the Peace and Quiet of them, the Pulpit was forthwith open to him, he had passed his Tryals with Approbation; no matter if he wanted *Greek* and *Latin* these Dead Heathen Languages, he had born a Testimony and was reckoned a Confessor: Thus we began, nor have we mended the matter ever since, we receive a Clown with open Arms, but we boggle at a Gentleman who falls under the suspicion of some Knowledge, and good Manners; and if at any time he find an entrance among you by the humble Intercession of his Friends, he is forthwith jealous, and has but a sorry time of it. I have handled this Point the more roundly, because I look upon it as the unhappy Source from which all your Evils take their rise; ye might have found others better qualified to lead the Flock, than those who had formerly kept the Sheep.

But 2. Another Infatuation much akin with the former, was your constant taking part with the Mob, in all the Disputes that happened betwixt them, and the Nobility and Gentry, in the Choice of their Ministers, as if you had relyed upon them for the Security of your Establishment; this was to build your

Zion not upon a Rock but on the Sand ; indeed your Nobility and Gentry in *Scotland* are the Strength and Sinews of the Nation, and have the Commons so much under, that they are very light when they are put in the Scale with the other ; and it argues no small Stupidity in you to have blundered in so plain a case. But it will still argue greater in your Nobility and Gentry, if some time or other they take not an effectual course to convince you of your Error.

3. A third Error was your violent and scandalous Prosecution of the Clergy of the former Establishment ; I shall not complain of turning them out of their Livings (tho' that was no small hardship) the Security of your Government might have made that necessary, but to throw dirt upon them and blast their Reputation, was such a bare-fac'd Violation of the Rules of Christianity, that ye can never answer for it to God nor Man, the chief Directors of all the Scandal of that time were the E—le of Cr—d, one of the weakest Christians ever *Scotiana* bred, and Mr. *Hugh Kennedy* a Veteran in Wickedness, well acquainted in all the Scandal that was thrown upon the Bishops in the Year 1638, and such a notorious Stickler in the Days of K. *Charles* the First, that he had as a Reward of his exemplary Service more than *Thirty Pieces* of that Silver, which was given for betraying that good Prince ; these were the worthy Gentlemen ye made choice of to carry on this

this great Work, who accordingly sent out their Emisaries into all the Quarters of the Kingdom, to encourage and invite Persons of all Ranks to bring in Libels against their Ministers, which was accordingly done; and it was look'd upon as very modest, if they contain'd no more than a Breach of all the Ten Commandments, when the Ministers upon a Citation compeared before the Privy Council (a Judicatory not tyed down to common Rules) the Libel was read, to which the Minister pleaded not guilty and crav'd a Tryal, but that was far from their meaning, for both the Accusers and Judges knew very well that there was little of Truth in them, however some pretence or other was found to deprive the Minister, the Libels were recorded in the Council-books, and Copies of them sent to the respective Presbyteries to cause read them from the Pulpit to their People; so that the Pulpit, which formerly went by the Name of the Chair of Verity, was now made the common Shore of all the Lyes and Scandal of these times, and you who ought to have been the *Ambassadors* of the God of Truth, were made *Heralds* to the Accusers of the Brethren. But to do the Council Justice, they soon became weary of such shameful Proceedings, and gave them over in some measure; but no sooner was this Storm over but a *Tempest* arose, which did terrible Execution, what the Council had let fall, the Church Iudicatories took up, and that they might carry on this Work with the greater Success, a select

a select Committee was appointed to search the Journals of the Year 1638. and find out such Precedents as could make for their purpose in carrying on so good a Work, and it was agreed upon, that the Ecclesiastical Courts in all their Proceedings against the Episcopal Clergy, should be tyed down to these few clear following Rules. 1. That no Episcopal Minister should know his *Accuser*, for if it were otherwise, it would discourage a great many good People (who were well inclin'd) from bringing in Libels, which would very much retard this Work. 2. That it was sufficient to name the Offence, without condescending upon Time and Place, when and where it was committed, for that would sometimes prove of great use to the Pannel. 3. A Minister might be libelled upon common Fame, *i. e.* if a malicious Fellow should invent and spread a Scandal upon any Minister, a Libel should be raised upon it, and he obliged to answer to it, which if it served to no other purpose, yet would have this good effect, it would be sure to *defame* him. 4. Witnesses should be put to answer *super Inquirendis*, that is, what know you of such a Minister, did ye ever see him drunk, did ye ever hear him swear, &c. and if a Fellow of a Witness was such a Blockhead, as not to fix some Scandal or other upon the Minister, he was dismissed with Contempt. These Matters of Fact are so notorious and well known to all my Country-men who took
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notice of the Transactions of these times, that I'll make no Proof of what I believe will not be denyed, and I'll venture to say, that such Rules could never be brought from Precedents in any Courts of Justice in the World, except from the *green Tables* 1638, or the Journals of the *Inquisition*, that fam'd Tribunal, the only pleasant part of this was, that when the Apostles Canon (*Receive not an Accusation against an Elder but before two or three Witnesses*) was objected to them, the short Answer was, that some Rules are good in *Ecclesia constituta*, which must not be followed in *Ecclesia constituenda*, there is always a mighty Power in a Word of Latin, but the Misfortune was, that this Rule was laid down in *Ecclesia constituenda*, for so I believe the Church was in *St. Paul's* time, and now what Minister could stand his Ground in a Court that proceeded after this manner, especially if ye'll take along with you the weak Pretences that were laid hold upon to turn them out, some for reading and recommending the Whole Duty of Man, which approves of *ser Fasts*, as *Mr. George Johnston at Brum-istand*, some for dancing about a Bonfire as *Mr. Heriot in Dalkeith*, tho' the whole Town knew the Fact to be false, and *Mr. Peacock*, a Minister in the South of Scotland, was deposed for not compearing before the Presbytery that very Day on which his Wife was buried.

4. A third Error was your coming too much into Court Measures, and flattering

Princes in their most arbitrary Acts, contrary to your known Principles and all your former Practices, if when ye were at under, any Hardship fell out, ye went about and filled all the Quarters of the Kingdom with Complaints, not so much as a fellow could be hang'd for *Murder* or *Rebellion*, if it was for the good *Old Cause*, but the People were made to know ye were sorry so much Christian Blood should be spilt, which led the People into a Belief that ye were good Patriots, and had much at heart the Liberty and Property of the Subject. Was it not a sad matter, that *Hackston* of *Rathillet* should have been hanged, he was a pretty Gentleman, and an excellent Sportsman, and had only in Conjunction with a dozen of the godly Lads of *Fife*, fairly murdered his *Archbishop* the Primate of all *Scotland*, as he was travelling the High Road with up Sun, nor was it proved that he had a direct Accession to this, all his part was, that being better mounted than his Companions, he rode up and turn'd the Coach, and stopt it till they came up and murdered the Archbishop; but nothing could save him ! honest Man, he fell a Sacrifice to the Fury of these times. Was it not hard, to see poor *John Brown*, an honest Fellow, and who never miss'd to come to the *Sacrament*, hang'd upon the Branch of a Tree in *Galloway* by *Claverhouse*, only because he and Ten or Twelve more of the Professors had murder'd Mr. *William Pearson* Minister of *Corfairn*

Corfairn in his own House about Twelve a Clock at Night ; O but he made a *sweet Speech* after the Rope was about his Neck, he spoke much against Prelacy and the Family of *Stewarts* ; he own'd he had put the Curate of *Corfairn* to Death, and prov'd the lawfulness of it from the example of *Phineas*, and other Scripture Passages, and having delivered his dear Bible to a Friend, he wish't he might make as good use of it as he had done, and then look'd Death in the Face without the least Sign of Fear, a sure mark that he died in a good Cause, and much regretted by all the good People of *Galloway*. Was it not a sad Story, that *Kid* and *King* (two Godly Ministers) should have been brought to publick Shame, only for Preaching sound Doctrine to their Hearers, to wit, that King *Charles II.* was a Tyrant, as his Father had been before him ; that he had no Title to the Crown, because he had broke the Covenant, and that it would be good Service done to God to Dethrone him : That it was a Duty upon every *Scots* Man to take up Arms against him, and kill every Body that oppose them, that they had no King but King Christ, under whose Banner they fought ; these are the Gentlemen that have the Precedency in your Books of Martyrology ; and indeed ye have such a Catalogue of Martyrs, as is not to be met with in any other part of Christendom. I could never yet hear that ever any of them died for any Point of Faith or God-

Godliness either. He has no Place in your Dyptics, nor is he look'd upon as a Martyr worth your Notice, who had not taken up Arms against his Prince, or had not murder'd one or other who had served the King in some Station, Civil, Military, or Ecclesiastic, or harboured such who had ; however, matters commonly go as the World takes them to be; you look'd upon these Executions I have nam'd as Hardships which gave you great Trouble and Grief of Mind, and furnished you with Complaints against the late evil Government ; but no sooner did ye mount the Saddle, and got a Prince according to your Mind, but even the Bloody Massacre of *Glenco* was passed over in silence ; nay, defended, because done by we know whom, tho' nothing like it had been done in the Reign of 109 Kings before,

5. Another Error was your falling from your first Love, and not adhering steadily to your National Obligations, and the known Rights of your Church, as your Fathers had done before you ; ye suffered a Decree of Reprobation that had passed in the former evil Days upon your Solemn League and Covenant to continue in all its force ; ye tamely yielded to the passing of an Act of Parliament, which rebb'd your Excommunications of all the Civil Effects that followed upon them, and wherein the whole Sting and Strength of them lay, tho' ye had much more reason to complain of this, than any thing con-
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tain'd in the Bill of Toleration. Will the Episcopal Party, who even question your right of receiving any into the Christian Church by Baptism, lay to heart your throwing them out of it by Excommunication, when no Civil effect is to follow upon it? No surely, it will be as little regarded by them as that of the Pope is by any Protestant, nor have ye any to blame for this but your selves, it was your abuse of this in the Days of the Covenant that put the Nation upon their guard against you in all time coming. I could pass over all this, because it much depended upon the Civil Power, but I am sure it will never be forgot, that ye suffered the Fundamental Rights of your Church to be invaded; was not your Assembly (I mention it with Horror) dissolved by the Earl of *Leithian* the King's Commissioner, *sine Die*, the most fatal blow ever your Church got, and the faint Remonstrance made at that time against it by *Creighton* the Moderator, was such a bare-fac'd Sham, that I mention it with Indignation; the Reverend Mr. *Kirkton* acted a fairer part, who told plainly, why should not their gracious King have a Share of that Power which he himself had given them, and pray'd them to look back a little upon the Year 1689, who it was that had taken the Government of the Church out of the Hands of upwards of a Thousand who were in possession of it, and put it into the Hands of Fifty or Sixty; upon which Mr. *John Lawson* took

took him up, and made this Observation (a wise one it was) that if King *W*—— gave them their Power, it was *Eraſtian*, to which the foreſaid Perſon replied, that it was no more *Eraſtian* for him to give it, than for them to take it, which cut *Mas John's* Girds, and to do King *W*—— juſtice, he knew his Power too well not to uſe it, for never any Crown'd Head before him took more upon him in Church matters than he ; if ye queſtion this, look over Secretary *Dalrymple's* Letters to the General Aſſembly from *Flanders, &c.* It was indeed in theſe Days that *Eraſtianism* came to its full Settlement in *Scotland*, and your Reproach in this is the greater, that ye had been ſtill throwing the Load of this upon the *Episcopal* Party ; tho' ye knew, that when the *Teſt* was impoſed upon them, whereby the *Clergy* thought there was ſome Invaſion made upon the Rights of the Church, they made a bold ſtand, and refuſed to take it, till the King and his Council made a Declaration, that nothing of that Nature was intended by the *Teſt*, but that the Church had ſtill Right to all that Power *Chriſt* had left her, and was practiſed in the firſt three Centuries.

6. Another Error was your leaning too much upon the Inclinations of the People on the one hand, and the favour of our Courtiers upon the other ; neither of which was much to be relyed upon ; as to the People, though they might be at that time ſincere, yet they are

are soon weary of any one way, and are as unstable as the Water; and as for our Ministers of State, 'tis plain ye had only a Copy of their Countenance, they play'd fast and loose with you, and so imposed upon your Credulity, as to make you believe that the Inclinations of the People was not o y the most honourable, but the furest footing (a wise Tale indeed.) No Act of Conformity, no Sacramental Test could ever be obtain'd from them, and I fear as Matters stand now, ye may bid adieu to such Securities as are common to all the well established Churches in *Europe*, particularly that of your Neighbour Nation, which ye know by your Covenant ye are obliged to reform; I could never yet understand the Plot your Friends had, in rejecting the Test which was proposed in the Union Parliament for your future Security; whether this was the product of Knavery, or Infatuation, I leave it to the proper Judge: Alas Gentlemen, I am afraid ye have but a slippery footing when there is no ground left you to stand upon, but the Inclinations of the People, who dazled with the seeming Beauty and Regularity of the *English* Forms that are creeping in among you, are daily leaving you, and if I be right informed, I should not wish that Matters were just now put to a Poll, far less in time coming, for if the Friends of the Church of *England* continue their Encouragement for promoting their Service in *Scotiana*, it will (as I am told) o-

ver-run your Nation in a short time, and the Episcopal Party; who have gain'd no small Reputation by a steady and patient Suffering of many Years, will run you off your Feet ; and to be plain with you, I am of Opinion ye are so far from putting a stop to this Inundation that's breaking in upon you, that ye have paved the way to your own Destruction, by introducing a great many rarities into the Service of the Church, unknown to all the other parts of the Christian World.

If a Man pray to God when first he comes into the Church, that God would call in his wandring thoughts, and inable him to present his Soul and Body a living and acceptable Sacrifice unto him, you look upon him as Pharisical ; if he keep himself uncovered all the time he is in the House of God, he is taken notice of as a disaffected Person, and if a Man venture to say *Amen* after Prayer, God save us, that's Superstition with a witness ; I should wave all these as tolerable Degrees, at least pretences of Reformation, if ye had stopt here, but I could never yet find out what ails you at the Prayer of our Lord, if either it were not commanded in the Gospels, which ye would willingly have the World believe is your Standard in other Cases ; if for the disuse of this ye had the example of any one Church in the whole world, Popish or Protestant, or could ye plead the Authority of our Scots Reformers for the neglect of it, I should pass it over, but to be obstinate against Scripture, and the

the Universal Practice of the Christian Church, nay of those of your own Perswasion in your Neighbour Nation, in a matter that gives your Enemies so much Advantage over you, and so much Offence to the Wiser among yourselves ; this looks like Infatuation, or a mortal Disease either in your Wills or Understandings.

I know when your neglect of this is objected to you, ye say ye are not against the Lord's Prayer, *i. e.* ye are for it, but not for saying it, all I say to this is, that when a Man's Words and constant Practice differ, he is a Knave one way or other ; and because the former is by some look'd upon as the lesser evil ; I (who am for giving you all manner of allowance) shall yield it to be in Words, nor have I made this concession without sufficient Authority ; when Mr. *Chalmers* (a Man of freer Thoughts than any of his Brethren) was called by his Grace the Duke of *Atbole* to be his Minister at *Dunkeld* ; that Noble Person required of him as a Preliminary to his Call, that he should every Lord's Day say the *Lord's Prayer* in the Church, to which Mr. *Chalmers* gave a hearty and ready compliance, but how soon this bold Attempt came to be noised abroad, and was notified to the Presbytery, it gave no small Offence to the Brethren, and to obviate such a dangerous Innovation into the Kirk of *Scotland* ; this important Affair was brought before the Synod of *Perth*, who made an Act of Uniformity,

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the plain meaning of which was, that as none other within the Bounds of the said Synod used to say the Lord's Prayer, neither should he, and in conformity to this Order, he was forced to drop it, or it had gone very hard with him : But to put this matter beyond Dispute, when Mr. *James Stewart* was obliged at his admission to give his assent to, and subscribe this Act of Uniformity, he did it with this express Reserve, which he put down with his own hand, that this should not tye him down from saying the Lord's Prayer ; this was a reserve of such a dangerous tendency, that it was again brought before the Synod ; the event of which was, that the said Mr. *James* should be reprimanded, and his reserve expunged the Records ; and as I am inform'd, the Gentleman has turn'd Wiser since, than to run his Head a second time against the Wall.

I know the common pretence made use of to justify the disuse of this excellent Prayer is, that ye have in former times, *i. e.* in the Days of Episcopacy, condemned it as a Form of theirs, and made use of it as one of those Grounds of separating from them : I look on this as a scandalous Defence, nothing can be a plainer discovery of a Man's weakness, than his obstinacy in an Error, even when it becomes hurtful to him. However, I know some among you in the Northern Parts of the Nation who say it, but am unwilling to name them, because they are look'd upon as un-

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found in the Faith; and here I must own it were a dangerous step to come into a thorow Reform in this matter, because of the aversion ye have begot in the Peoples minds to this Prayer, for should ye now come into it, the People by finding you in this Error, would be ready to suspect you in every other thing, and would call in question all your other singularities, which could not fail to produce the worst effects: As for these Gentlemen, who tell us they say it, but in different words, I have very little to do with them, if the words be better than what we have, they may go on, if they be worse, it were as good they should let them alone.

But here I take my self in a blunder, by dwelling so long upon a Subject my Country-Men are much a Stranger to; I know there are a great many, especially in the Western Counties, who have not these many Years past, heard or seen the Lord's Prayer, and therefore that it may not be altogether forgot, I have here set down a Copy of it.

Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done on Earth as it is in Heaven; give us this day our daily Bread, and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil; for thine is the Kingdom, the Power and the Glory, for ever and ever, Amen.

This is a genuine Copy diligently compared with the Original, and one would think there were no great harm in saying it ; I have heard indeed a great many Objections against it, but never any to the purpose, except two which were made by *JOHN WILSON* Minister of *Govan* near *Glasgow*. 1. It's too short. 2. There is not a word of Christ in it, and it's odd to say a Prayer that wants that, both these Objections are true, and consequently unanswerable ; some will think I had better have let them alone than to come off so poorly, but this is so much the Custom of those I have to do with, that I am positive they can make no advantage of it.

Another Rarity much of the same Nature is, your laying aside publick Prayers, Morning and Evening, in these Towns where they constantly were used ; while Episcopacy subsisted and the reading of the Word of God publicly in Churches ; one would think your Church might have been pure enough, and yet have preserved these Relicks of Episcopacy. Good God ! into what Absurdities, I may say Abominations will the Spirit of Opposition and Party hurry Men ? To omit Publick Prayer Morning and Evening, and the reading of the Word of God in Churches, because done by the Episcopal Party, was going too near to work. I think ye might have spar'd it very well without the least blemish to your Constitution, indeed such open and avowed Blunders cannot but cut you short of the

the large pretences ye make to be more Godly than others, when by a Spirit of Opposition Men see, ye have laid aside such rational and stated helps both to your Edification and Devotion.

As ye have introduced these Rarities into the Service and Worship of the Church, so have ye not been wanting to commit the like Errors in the Discipline, ye have given up a great deal of that Power to the Laity, which of right should belong to the Clergy; I need not tell you that ye have ever lookt upon the Presbytery, as the radical Judicatory of your Church, and in this ye are in the right, there are some Texts in the Epistles of *Paul* that look that way, all your other Judicatories, such as Synods, Assemblies, and Commissions of the Kirk, being at best but mere Human Contrivances, both in their Constitution and Forms. But how comes it about that this your radical Judicatory should be made up of as many Laicks as Clergy-men; nay, that the Laicks should have it in their Power to determine every Vote, ye know by Immemorial Custom (there seems to be no Gospel Rule in the case) a Minister must always be Moderator, who never is allowed to Vote, but when an equality happens, which is very rare; so that in every Vote the Laicks have a Plurality of one upon their side; I shall ever think this Judicatory looked more like one of Christ's Institution, in the Days of Episcopacy, when no Laic was allowed to give his

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Suffrage in it, than it does now, and it would give me no small satisfaction to tell me how ye have found out from the Word of God, which you say is your sole Guide, that there should be as many Laics as Church-men in that Iudicatory, I take this to be no small Blemish in the Church of *England*, and it is no less in yours: Was the Power Christ left his Apostles to be parcelled out to Laies, I shall ever think it as incongruous for a Laic to sit in a Church Iudicatory, as ye have ever owned it to be for you to sit in a Civil one.

Another evil is the loose way ye have got in handling your Preaching and your Prayers, scarce a Day passes over but your Sermon affords your Hearers some Jest or other, who tells the Note about, and gives Diversion to the Neighbourhood, it would try a very serious mind to see a grave Divine mount the Pulpit, and there find out that *Uz* where *Job* lived was *Geneva*, and that the *Chaldeans* who carryed off the good Mans Camels, and kill'd his Servants were the French Dragoons; 'tis common with your Young Men to try their Hand with a few of the darkest Texts they can find out, they'll give a turn or two to the Wheels in *Ezekiel*, they are for opening the *Seals*, sounding the *Trumpet*, and pouring out the *Vials* of the Revelation; but their great Subject upon which they like to cant is the Spouse in the *Canticles*, as best suited to their Years, and give room to their Youth-
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ful Imaginations; and after he has topped all these Mountains, he flies high upon Unions and Communion, Covenant Relations and Engagements, and if at any time he stoops lower he talks a little of Decrees, effectual Calling, and the Doctrine of Assurance.

When the Divine comes to more advanced Years, and has got a small Stock of Experience, then he entertains his Hearers with some Political Prelections, he takes for his Subject some Passage of the Old Testament, where mention is made of a bad King or Queen, which he finds to be the present, or a Story of a bad Prophet, and that's a *Scots* Prelate, a Limb of the great Antichrist; perhaps in the Evening of his Days, when his Spirits have fallen low, he'll descend to a Parable of the Gospel, or read you a Lecture of Saving Faith, which works by way of Instrument, it would spoil all to speak of it as a condition: But a Man may ride many Miles in *Scotland*, and they are none of the shortest, before he find a Divine recommending any moral Duty, or decrying Rebellion and Lying the scandal and predominant Sins of your Party; ye rest upon *Paul's* Faith, and forget altogether *James's* Works, indeed when a Man comes up here, he breaths a quite different Air, with what Art and Advantage may he hear the *English* Clergy combat Vice, and set off the Virtues in all their Beauties; it was with no small Mortification that I heard a *Scots* Nobleman who had been always of your Com-

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munion, and had never stray'd to separate Meetings, say, that he never heard Preaching till he came to *England*; however, I would not be so understood, as if there were no Exceptions from this Charge, I know there are some among you who go otherways to work, whom a Man may hear without being much the worse.

I should think the less of all this, if ye would take but a little more care of your Praises and Prayers, ye pick out such parts of the Psalms of *David*, as in a literal sense (in which ye mean them) do not seem so well to agree with the Gospel state, I like not to be always cursing these in my Praises whom yet I should forthwith pray for, if I follow the Instruction of our Saviour. Ye offer up no Praises to God, but such wherein a Jew will joyn, all the Hymns in the Gospels are exploded your Worship, and the *Gloria Patri* is no more to be heard in your Religious Assemblies.

And then as to your Prayers, what wild work comes from your *Extempore* Effusions; do ye think Mr. *Burnet* at *Falkirk*, who makes one of the best Figures among you, was Inspired when he prayed thus, Lord we hear that the Tyrant of France is dead, but we are not sure of it, but we are sure his Clergy play at Cards on Sunday. Lord we hear that the Cavaliers in this Country play'd at the Cards on Sunday, but we are not sure of it, but we are sure they play'd at Cards on Saturday;

good Lord be graciously pleased then to make us sure of what we are unsure of, except Doomsday, for of that Day and Hour knoweth no Man. Indeed such loose and undigested Stuff is so common, that oftentimes it makes the subject of a Winter Nights Conversation all over the Kingdom, but I'll wave such unguarded Expressions as continually drop from you, and turn to these stated Parts of your Prayer, where ye cannot well get over some Form or other, and thus ye go on; Lord pour out thy wrath upon the Nations that know not thee, bring down the Great Turk, visit the Land of graven Images, burn the Scarlet Whore, the Romish Antichrist, God curse the King of France, pour out all the Vials of thy Wrath upon him, be gracious to our Land, keep out from among us English Popish Ceremonies, good Lord even save the Queen, and thou Lord of Hosts hasten the Succession of the Family of Hannover. He has more Logick than I that can button these two last Petitions together: Such bold strokes and loose Sallies as these are enough to disgrace any Church, and these are to me a more convincing Argument against your extempore way, than is to be met with in all the Rationale's of the Church of England.

Again, how much have ye inverted the very Nature of the Lord's Day, and the great ends for which it was appointed; many of your solemn Fasts which yet alas are too often set apart for Strife and Envy, that thereby ye may have a fair occasion to fight the King.

of *France*, and to tear in pieces the Prelates these Limbs of Antichrist, I say many of your Fasts are appointed on the Lord's Day, which ever was regarded by the Christian Church as a Day of Thanksgiving and Rejoycing. Is not the most part of your Publick Service spent in Preaching; if a Man comes before the Text is read he comes soon enough, and how soon Sermon is over, ye will see Troops of Deserters breaking out from all the Quarters of the Congregation, as if Prayers and Praises were but a by-work no ways essential to the Observation of the Day. With what Indignation have I heard some of your conceited Teachers hold forth so long in a short Day, God knows, to little purpose, till it was Dark, and then dismiss the People without either a Prayer or a Psalm; how far is your Worship removed from that of the first and best Ages of the Church; nay, if ye will but look about you so far as your Neighbouring Church of *England*, ye will find that the far greatest part of their Service is taken up in Prayer, Praises, and reading God's most holy Word, Exercises very proper for the Day, and well becoming a Christian Congregation.

I have had no small Satisfaction in observing the very Form and Manner in which all this is gone about; no sooner does any Man enter the House of God, but forthwith he uncovers himself, and continues so all the time he is there, when he comes to his Seat he goes devoutly to Prayer, and begs God's Assistance

stance in his Worship and Service he is going
 about, as soon as the Minister begins to read
 the Word of Exhortation, he rises from his
 Seat, and when he makes the solemn Confes-
 sion of his Sins, he does it in the humble
 posture of kneeling, he repeats the Lord's Pray-
 er along with the Minister, and joyns his *A-*
men to every other Prayer, he stands up
 again when he makes the solemn Confession
 of his Faith, it puts me out of Countenance;
 When I compare this with your slovenly
 Behaviour, you rush into the Church without
 any seeming regard to the Place ye are in,
 ye clap down upon your Breech, in which
 decent Posture ye continue all the time ye
 are there, when Prayers or Praises begin, ye
 shift your Hat or Bonnet to one side of your
 Head, some careless People will lay them quite
 aside, and when Sermon begins ye put them
 on again, and as to the whole of your Church
 Service, I may say, that if the Purity of a
 Church is to be measured by a lazy and easy
 Service, or the nastiness and disorder of the
 Place ye meet in, ye are the best Reform'd
 Church in the wide World, a Man may go
 to Church, sit down upon his Breech, and
 mind his own Business without ever meddling
 with any thing that is transacting there. There
 is something else very agreeable to me to meet
 their Clergy in all places in such a grave Ha-
 bit, as does distinguish them from the Laity,
 but it's very hard to know your Clergy by their
 Habit, except in this, that they bear always

about them some mark that distinguishes them from a Gentleman.

I come next to the Form and Manner wherein we manage the two Sacraments, not as matters any way necessary to a Christian, but of indifferent use and as occasion offers, and first as to Baptism, it is an established Rule among you, that this shall only be gone about in the Church, & at such stated times as ye are directed to meet in that Place; if a Parent misled by his mistaken Notions, go and tell his Minister, that his Child cannot live many hours, and therefore it would give much quiet to his Mind if his Child were Baptized, he is sent off with Disgrace and upbraided as Popishly affected, the necessity of Baptism being the avowed Doctrine of the Romish Antichrist, and when at last this Sacrament comes to be gone about, Is it to initiate Children into the Christian Faith? No such matter, it is into the Faith of the Kirk of *Scotland*; the Parent is required to bring up his Child according to the Doctrine of the two Covenants, the National and Solemn League, the shorter and larger Catechisms, with Proofs, and the *Westminster* Confession, a brief Summary of the Christian Faith, consisting only of 170 distinct Propositions, which cannot but sit easily upon the mind of a *Young Believer*, 'tis true some but few in number of the moderate sort will make overly mention of the Creed, and others go more at large to all the Doctrines contain'd in the Old and New Testament, but they must take

take care not to make an use of this, lest they come to be suspected and fall under the displeasure of the Brotherhood. But to put an end to this Head, I know no Church goes by the Name of Christian, that has so much perverted the ends and purposes for which this Institution was intended, even those of the *Romish* Church require nothing in Baptism as to the *Credenda*, but a Belief of the 12 Articles of the Apostles Creed, in which all Christians do agree, they have not yet ventured to assume their 12 new *Tridentine* Articles, and require them as necessary Conditions to the receiving Baptism ; they know better things, for this were to make Baptism the Badge and Livery of a Party, not of Christianity, as alas ye daily do, to the Disgrace and Scandal of your holy Profession, by making the *Solemn League*, that fatal Instrument of Rebellion, which turn'd every thing in your Nation upside down, a condition of Baptism, *Tell it not in Gath, &c.*

And as to the other Sacrament of the Lord's Supper ye are as much out of the way, ye have no stated times settled by your Church for going about this holy Institution ; that is left to the Caprice, or if ye please the Discretion of every Minister of a Parish, who puts over some 3 or 4, perhaps 7 or 8 Years before he administer it ; 'tis true, some of you have come in of late to give it once in a Year or two, but how unlike is this to the Practice of the first and best Ages of the Church ; if ye look over the Acts of the Apostles ye'll scarce ever

ever find a Body of Christians met together
 for the Worship of God, but the breaking of
 Bread is a stated part of it, as it was for a few
 succeeding Ages; and if this will not do, what
 do ye say to your Beloved *John Calvin*, whom
 ye pretend so much to admire in other matters,
 even in these wherein he seems to have less of
 Reason and Authority upon his side; read over
 his Institutions upon this Head, and ye'll find
 his Doctrine altogether inconsistent with your
 Practice. He makes the Sacrament of the Lord's
 Supper as stated a part of the Worship of God
 as Prayer and Praises are, or if ye please Preach-
 ing, and expressly says, that the custom of giv-
 ing it once a Year, is *Diaboli inventum*, these
 are his words; but I must still in good man-
 ners leave it to your choice whom to follow;
 how often have I heard some of our peevish
 Divines reflect upon *England*, for obliging these
 in Publick Trust to take this Sacrament 3 times
 a Year; I take this to be no harder terms than
 to oblige a Man to be a Christian, which I
 grant in such a loose Age as this may be lookt
 upon as no small hardship, it were much easier
 indeed to require nothing of a Man but his be-
 ing a Protestant; for as Matters go now we see
 he may be that, and yet no Christian; but to
 end this Head, I tell it to the Honour of the
 Church of *England*, that this Sacrament is of-
 fered upon all the great Festivals of the Church,
 every first Sunday of the Month, nay, a Man
 may have it every Lord's Day if he pleases, it
 seems this was one of the Corruptions ye obli-
 ged

ged your selves to reform by your solemn League.

I have now done with your Church Affairs, I come now to lay before you some more of your Politicks, which are like to lie heavy upon you and threaten your Ruine ; the first I mention is your fatal misbehaviour some 5 or 6 Years ago, for which I fear the Nation will never forgive you. I have lately reviewed your Management at that time, and all the parts of it is such an arrant Juggle as very ill became your Character ; I could never yet learn by your Addresses what side of the Question ye were for, all I could bring from them was a concern about the Security of your Kirk Government, as if it mattered not what became of any thing else.

Sir, you may remember that in your low condition, ye charged all the Evils that befel the Nation under Episcopacy upon that Government ; and if they come to recriminate as some day in Justice they may, ye have a sad Account to make : And to look no further back than the Year 1638, what Evils befel the Nation during all that time of your Establishment, what Havock and Desolation in the Field ? what Blood was spilt in the Street ? Was not your Scaffolds daily reeking with the best Blood of the Nation ? Ye run down all before you, and your Prince among the rest, and where did all this end ? even in your own and your Countries ruin ; ye became a Province to our more powerful Neighbours, tho' ye had merited better things at their Hands, our Assemblies were set a pack-
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ing, our Parliaments laid aside, and we fell under that curse to have Strangers reign over us, and thus we continued for many Years together, till the Crown and Mitre we had basely trode under foot were restored, which put an end to all that Desolation and Confusion, which had for the Course of 20 Years brought our Nation so low. Upon a new turn of Affairs ye came in again, but ever since I speak it with regret, our Nation has smarted under the Plague of War or Famine; I wish this were all; nay, we have now given the finishing Stroke, and made a surrender of the whole. It's far from my Intention by all this to throw any reflection upon any who may have fallen into Mistakes in this matter, my design is rather to excuse them by convincing my Country-men, that an evil Genius, or a Spirit of Infatuation, has broke in upon our Nation in certain periods of time, and that the Foundations of P——y, have always been laid upon the Ruins of the Royal Family, upon whose Welfare all the other Parts of our Ancient Constitution did depend.

Let the History of our Former times be forgot, with what an ill grace can any *Scots* Man speak of such a Race of Kings that no Nation we have yet heard of can boast of the like, and that for no less time than the period of 2000 Years *Scotland* has maintain'd it's Sovereignty and Independency, in defiance of all the Attacks that have been made on either; we stood our ground against the great *Julius Cesar*, who
con-

conquered *Rome* it self, and was not his Successors in the *Roman* Empire forced to secure what the great *Julius*, and some after him, had conquered in the Southern Parts of *Brittain*, by Walls and Ditches, a lasting Monument of the Dread and Terror they had of the *Scots* Valory, and when the *Roman* Arms began to fail, and were run down by these Shoals of *Goths* and *Vandals*, that spread their Arms and took Possession of the best Parts of *Europe*, the *Danes* a Branch of them, and at that time a Stout and Warlike People, made a descent upon us, but they mistook their way, few escaped the Sword who dar'd to tread our ground, the Tombs of their Princes and Leaders lie so thick in the Field of Battel, that to this Day they are in many Places an Incumbrance to our ground; and tho these People had better Success in the Southern part of our Island, and got the Mastery there, yet they could never be brought to look further North, they knew *Scotland* better than to try their Hand a second time, and whatever Convulsions our Neighbours have suffered, either by these *Danes*, *Saxons*, *Normans*, &c. yet *Scotland* always stood its ground, and would never stoop their Necks to a foreign Yoke: But alas *Scotland* is now no more, whole last, and dying, words were these, Presbytery, Presbytery, Presbytery, my Blood lies at thy Door, thou hast defam'd my Princes, dispirited my People, and marr'd my healthful Constitution, which might have stood out to latest Posterity, had not thou poysoned the

very Air by which I breathed, and corrupted all my Vitals, and with this She yielded up her last Breath, the Witnesses present were, the E—rle of S——rs, M——t Or——n and J——s——d, who look'd on with an unusual presence of mind, and then turning their backs committed the Care of her Funerals to the *Squadron*, an interprizing Generation of Men, who loved to be employed in all extraordinary occasions, and distinguish themselves by trying new Experiments, and therefore they would not afford her a common Winding-sheet, such as had been ever used in her Family, but they ordered her dead Cloths to be made of Woollen; and for the more regular Proceedings in this matter, (none standing more upon forms) they applied the Court of Delegates (so I call the Commission of the Kirk) for an Act of *Transportability*, which was readily agreed to *nemine contradicene*, except of *Laurick and Brown of Pasley*, according to the stile of that Court, but how all this Scene ended, the Journals give me no Account, and I do not love to preach without Book.

I run now to another Head, which is like to bring your Integrity into question, and thereby lessen your Credit and Interest in the Nation, and that is, your manifest Juggling and Prevarication about taking this new Oath of Abjuration, that was imposed upon you last Sessions of Parliament; it was in your Power to have made this a very plain case, for either the Abjuration is or is not consistent with your

your known Principles, if it is not, ye might well have made a stand and refused it, and ye had a Fundamental Article of the the Union to skreen you from any harm, but to divide upon it, and one half take it, and the other refuse it, was but course work at best, to say no worse of it, ye may be both acting according to your Conscience, but I fear a great many will not put so fair a Construction upon it : Sure I am Mr. *Carstairs*, and the other Two *Scots* Divines, who were here, when that Oath was imposed, did not believe that the Abjuration as it stood at that time, and does now, could be taken either by them, or their Brethren in *Scotland*, and therefore they laboured hard to get some Alterations made in it, and carryed it so far, as to get the House of Lords to come into it, but the Commons were restive and would not yield, for this reason, that the Abjuration as it stands worded, looses the *Scots* Presbyterian Clergy from any Obligation they lie under from their Covenant to reform *England* according to the *Scots* Model, which now they cannot attempt, having sworn they shall submit to no King but he that is of the Communion of the Church of *England*. People may prescind about these matters as they please, and find out Evasions and Distinctions to beguile themselves, but the *Poles* do not seem to stand at a greater distance from one another, than the *Covenant* and the *Abjuration* : I do not mean as to what concerns State matters, for in

that they are much of a piece, but as to what concerns Religion.

How ill would all this have gone down with *Dickson, Henderson, and Cant*, your Glorious Predecessors, would they have yielded tamely to incapacitate any of their own Religion to sway the Scepter over them? what would those Gentlemen say if they were lifting up their Hoary Heads, who wrestled even unto Blood to have no Men bear Rule over them but such as should take their Covenant? I say, what would these Worthies say to see this shameful retreat of their Successors? But you of this Generation are much wiser than they, and know better things than to think the Covenant binding upon you. I shall end this Head with an Observation which a worthy Gentleman made of his Minister, who kept fair with all the different turns that fell out in his time; he said his Minister was a good Man, and had a good *Conscience* which had never done him any harm.

But the last and greatest Misfortune come over you is the present Peace, I am not so malicious as to charge this upon you as your fault, ye have indeed in your several Stations, both by your most earnest Prayers to God, and moving Sermons, done all on your part to oppose it, nor now that it is made, have ye been so sneaking and faint hearted as to go along with the croud in returning thanks for it. Nor would it have become your Character to have done so, for whoever reads your History must know

know that Peace, as it is a Stranger to your Nature, so it has always proved one of the most dangerous Enemies to your Constitution, and common Prudence will teach every wise Man to avoid what is hurtful to him. It's true the *Dutch*, your Old and faithful Ally, have come in and left you in the lurch; but had that wise State forseen the hardy Resolves of your late Assembly, it might have given a new Life and Turn to their Affairs; However the Emperor and another Prince who shall be nameless, still stands out, and tho' even these should come in, better, far better perish by the Sword than submit to Peace that has been always treacherous to you; the House of *Austria* have ever had a Pride in being the last to come into the Peace, but tho' they had this Glory at the Treaty of *Nimeguen*, when ye had no being, and at *Ryswick*, because made by one who meant you no harm, yet they are like to be out-done in this; the Kirk of *Scotland* is like to keep the Field, and stand out to the last; what then could the Parliament do less, than extend the Malt-Tax beyond the *Tweed*, thereby the better to enable you, the *Chaplains* of the Prince of Peace, to carry on the War with the greater Vigor; it's far from my Intention to quarrel the Proceedings of either House in this matter; all I intend is to put my Country-men in mind of the Misfortunes have ever befallen them under *Presbytery*, how little Peace they have been blessed with? and that now when most of the Nations in *Europe* are to taste of the sweets of

Peace, *Scotland* labours under greater Hardships by far than ever it did in the hottest time of the War.

Thus Gentlemen ye have abused an excellent Constitution by your Mismanagement; were *Jo. Knox*, *Melvil*, or others of your Reformers, looking up again, they would have no other mark left them whereby to know you to be their Followers, but your Heat and Indiscretion, by which ye have disgusted the far greatest part of the Nation; and ye are so far from being like to recover again, that daily ye fall into greater Contempt, not so much from the Nature of your Constitution, as from the Misbehaviour of these who have the Direction of it, and I am much afraid, that as matters stand, if it could be put to the Choice of the Nation, whether it should be free of Presbytery or the *Malt* and *Salt Tax*, your Constitution would run a risk, and be in greater danger than any thing has yet befallen it.

But as I have laid your Faults fairly at your Door, so neither will I conceal the good things ye have done our Nation, and 1. Ye have rectified our Notions about Civil Government, and banished these slavish Doctrines of Hereditary right, Passive Obedience, and Non-resistance, with which the Prelatical Party had poisoned the Nation; and tho' some such Doctrines as these were taught by the Fathers of the first and best Ages of the Church, yet we know these were but simple Men, and not much fam'd for their Knowledge in Politicks, which

were

were never well understood till the late Discoveries made by *Bellarmino*, and a few others of the shining Lights of his Order, from whence our great *Buchanan* borrowed them to serve a Turn, and have been since much improved by *Lex rex, Jus populi vindicatum, Naphthali, a Cup of cold Water*, but above all by the Reverend Mr. *Sheelds* in his *Hind let loose an Original*.

2. Some of you have laid down in place of this a solid Principle, that Dominion is founded in Grace, which were a short and clear Rule, if the subject of it were not in its own nature invisible, but as there is nothing so clear but may be accompanied with some difficulties; so the great Question here will be whether Dominion belongs to every Man that has Grace, or to him only who has the greatest share of it, if to the first I know the large claim ye will have, ye being the Godly, and all others in a bad way; if to the last, I fear this will raise up a great many *Pretenders*, which are very dangerous in a common Wealth, and ought to be avoided as much as possible; we shall be a happy People when we come to have none of these. But whatever be in all this, it would seem necessary to give the more Credit to the foresaid Rule, to look over that Chapter of your Confession of Faith, where it's said that Infidelity or Difference in Religion does not make void the Magistrates just Power; there are many Considerations as well as this that call loud for a Reformation of that Article of your Faith, but his

this ought to be managed with a great deal of Caution, it were hard to put such an Affront upon this Article (which has stood so long in your Confession of Faith, and was of such use to you in the Days of the late King James,) as to turn it out altogether, it would do much better in my weak Opinion to transfer it to the Chapter about Reprobation, a sure mark that its out of favour, by which ye'll reap this double advantage, 1. Your Confession of Faith will be as large as it was before, it were a great pity to make it shorter, 2. Ye can, if occasion offers, restore it by an Act of Transportability to its former Situation, all the difficulty is how any thing once in a damnable State can be put into a Salutory, but I think nothing of this, because it is a Point about which the Doctors differ. 3. Ye have abolished Episcopacy, which was an Innovation (as some say) that crept into the Church much about Paul's time, who tho' he was an Apostle, yet he was Supernumerary and one born out of due time, we know in his days the Mystery of Iniquity began to work, and in place of this, ye have substituted Presbytery, which is as old as any part of the Reformation, and if we may give Credit to a Scots Lord (the Messrs of L—) is one of the best parts of it, which he proved in an Eloquent Speech (of which he is a great Master, I before the Scots Parliament, and so much for the good things ye have done our Nation. As for the Article of your Faith, but

Rev. Sir,

Upon the Review of all this, I hope you'll be so kind as to take notice of these two things
1. That I have all along kept off from any Reflections upon your Constitution, tho I'll take the freedom to tell you, that I would think it much more perfect, if ye would pull down the Steeples on your Kirks, which certainly were Popish Erections. 2. That I have shunn'd as much as possible all personal Reflections, I can never see what Advantage your Enemies can make, by telling such a Presbyterian Minister is a great Whore-master, such another a common Lyar, and that the most part of them are *great Knaves*; these are high Scandals, and tho they were true, is it not notorious that there are *Knaves* in all the Professions of the World, no Church is free of these, but it's not the part of one Church-man to publish these Scandals, and fix them upon these, of a different Communion; I never knew any good come of that, it gives indeed a handle to the Atheist to speak with contempt of Religion it self, but these are Blockheads who cannot distinguish betwixt a Profession and its Professors, for a Profession may be very good, and yet the Professors great Knaves.

I'll end this tedious Letter with two or three friendly Advices. 1. Take care, now that the Elections are coming on, to get as many of the *Squadrons* as ye can chosen Members of the ensuing Parliament; for as they had the chief Hand in making the *Happy Union*, which in

some measure is your Security, so they'll be the
 most tender of their own dear Child, and will
 never be brought to part with it tho' the English
 were willing, and let the *Scots* Tories talk
 what they please, if we were but able to pay
 the Malt Tax, which is come upon us this
 Year, and the Salt Tax which we are sure of
 the next Year, and had all the Trade we want,
 a good Union is a good thing, there is only one
 standing Misfortune in it that I am afraid as
 matters go (tho' I scarce believe it of so wise a
 People) the English will never be brought to
 use us as a part of themselves, so long as we
 have a different Establishment in Church mat-
 ters, which of all others occasion the greatest
 Animosities, and keep People at the greatest di-
 stance: In this case it is the part of every good
 Man to pray, as I do, that all Stumbling blocks
 be removed out of the way. Perhaps some of my
 well-meaning Readers do not understand whom
 I mean by the *Squadron*, these are a set of
 State Projectors whose minds are swoln with
 new Schemes of Government, I shall only at
 this time lay before you Two of them that
 seem the most practicable, the first is that the
 best way for a Nation to be Rich, Great and
 Powerful is to throw all their Mony into the
 Sea, Paper Credit is all and all with them,
 they can make that bear without a Mony Fund,
 this is both an easy and a cheap Scheme, the
 Landed Man has nothing to do but to throw
 up all his Cash, and the Banker all he has:
 But as it's the fate of everything new to

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People are not only allowed, but required to bear a Part in the *Worship of God*, which is their Duty, whereas among you they must be Mutes, and dare not say so much as *Amen* without giving Offence, all this looks gloomy and seems to threaten your Constitution very much, but I tell it to your satisfaction, that great endeavours are used here to discourage this Innovation among you, when application was made to your Friend that he would give his Assistance, he lost all temper and said there was nothing in it but Faction: I am afraid it may at last be found to be a *Jacobite*, an odious Name we clap upon every Person and Thing we do not like, this was a homethrust, and he has carried the matter so far, that by his Advice and Example he has kept back a great many good Men from lending their helping hand, and is such a meritorious piece of Service done you, that ye ought to write him an obliging Letter whereof I send you a Pattern.

Rev. and Loving Brother,

We do (as in duty bound) with the Bowels of our affection return you thanks for the Testimony ye have born these many Years past to our afflicted *Zion*. After-ages, if this crooked World last, will tell it to your gracious Memory, that ye spoke against the Toleration of the Prelatical Party among us, and the Bill of Patronages which has much weakened the Hands of our Gospel Ministers; but above all, our hearts are enlarged for the seasonable opposition ye made to these Collections that were carrying on in *England*, for bringing in among us your English Popish Ceremonies; true it is that a Spirit of Error is sent forth into our Land, our common People (in whom was all our Confidence) misled by the bad Example of our Nobles, are running mad after that little Book, we look upon it as no small Blessing, that the Union has made our Nation Poor, for if they were Rich and able to give Bread

to Crates to read your Ceremonies, you might in a short time Preach to the Stone Wall of our Kirk, if your Godly Wisdom will be but pleased to keep still your warm side to us, and your opposition to all who are not of our way, it will make us forget the Wound ye gave our Zion by your Pen in your Dialogues, and the rather that we find with joy ye have in your late Writings retracted every part of them which affected us. O if ye could be brought at last to part with the Rags of the *Scarlet Whore*, & take part with us in our covenanted work, to which both Nature and Grace seems to have cut you out as a *great Instrument*, it would yet open a Door of hope to us, how happy a Day would it be to see you sitting Moderator in our Assembly, then we should have a comely Zion indeed, and many would be brought in by your Example, these in haste from

Your Fellow Labourers.

I can assure you this will be well taken, but it must be managed with great Secrecy, for if it be known that he acts as your Trustee, it will weaken his Hands very much; the Church of England is not to be run down by open force, this was the Rock upon which your Friends were Ship-wrecked a few Years ago, ye must work all under-ground, ye must do with her as ye did with *Charles Stewart*, give out that ye had nothing more at heart than his Safety, Honour and Glory (as the event shewed) ye must be ever crying that Popery is at the Door, and fright the People out of their Wits with fresh Stories of the Pretender, as if he were turning Protestant, which would but heighten the Danger, fair Play will never do here, all must be done by the Virtue of *Non-Resist.*

All the Apology I can send you, for the trouble of this long Letter is one made to my Hand, that if I had had more time I should have made it shorter, and so I bid you

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